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# THE BLACK PANTHER

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## BLACKS BOYCOTT "JOHNNIE WALKER"

SEE STORY CENTER PAGE

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# BROTHER DAVID HILLIARD WRONGFULLY SENTENCED TO 10 YRS



Brother David Hilliard,  
Chief of Staff of the Black Panther Party

The railroad of David Hilliard, Chief of Staff of the Black Panther Party, signaled an end to the era of the judicial smokescreen, or the pretense of "justice for all". Any Black person can and will be blatantly railroaded with a jury of non-peers (no Blacks on the jury), on the whim of the fascist State, with no evidence being required, as it was with David Hilliard.

The Alameda County Judicial District put their finishing touches on the illegal railroad of David Hilliard on Friday morning, July 2nd. Friday's hearing was allegedly for the purpose of ruling on the defense motion for an appeal of David's conviction and to formally sentence David on his false conviction. It was neither of these things.

Attorney Allan Brotsky appeared as an associate counsel of the attorney who had handled David's defense, Vincent Hallinan, and argued the motion for a new trial. He might as well have been

talking to the courtroom walls. Brotsky raised the point that the "evidence" (which did not exist) presented against David never proved the major charge of attempted murder. And, there was no evidence whatsoever of David's having had any type of weapon, much less a gun. The minor or lesser charge of assault with a deadly weapon required some kind or type of weapon; and since it could not be produced for the attempted murder charge, it was absurd to consider it for this one. Brotsky pointed out the fact that the judge erred in his instructions to the jury when he told them to consider conviction on the lesser charge, which had neither been dismissed nor proven in the trial. Disinterested Judge Hayes merely yawned and said, "Motion denied." His pre-planned decision will be appealed to a higher court.

Hayes then called for the formal presentation of the charges upon which David had been falsely convicted, two

counts of assault with a deadly weapon. After this formality was completed, Hayes said that he was sending David to Vacaville (California) Medical Facility to be "processed" where he will wait until it has been decided at which California prison he will serve his term. He stated that he was sentencing David to that amount of time "prescribed by law" for this "offense", each count to be serve concurrently (at the same time). However, he never specifically stated what the sentence was. California State law prescribes that a person convicted of assault with a deadly weapon (stemming from 1968 - the law has been changed since then) shall not serve more than 10 years in the penitentiary. (Present law says that the penalty is six months to life in prison.)

The indefinite nature of this sentence could literally mean that he could serve only one day or one year or the entire ten years, based solely on the arbitrary decision of the same kind of racists who sent him there in the first place. There is no way to determine for what reason a man could serve either a day or ten years.

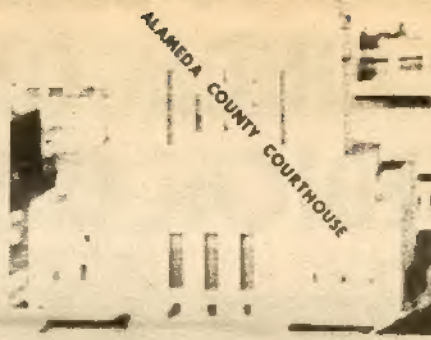
When an oral motion for an appeal bond was made, Hayes said that he would not consider any motion until it was submitted in writing. And in response to a request that David remain at Alameda County Jail to make communication easier between him and his attorneys while the appeal would be pending, since motions in his behalf would be filed within the next ten days, Defense Attorneys Brotsky and Hallinan were told that "Vacaville is only forty-five minutes away", and that David would have to go there for "security reasons".

After this poor excuse for a hearing was completed, David was immediately shipped to Vacaville, where he is now, waiting to either go to a State Penitentiary or get an appeal bond. You can help free David Hilliard by filling up at least one petition such as that shown on Page 19 and sending it in.

ALL POWER TO THE PEOPLE



# HUEY'S TRIAL BEGINS



political sciences at the University of California at Berkeley. The purpose of this testimony was to determine what was meant by the term "random" in reference to Grand Jury selection, or jury selection in general. The professor explained that it meant that everyone in a particular population has the same chance of being selected; no one is favored. Dr. Sperlich's testimony made it clear that in choosing a Grand Jury, what does happen is the exact opposite of what by law is supposed to occur. There usually are no poor or Black people selected for duty.

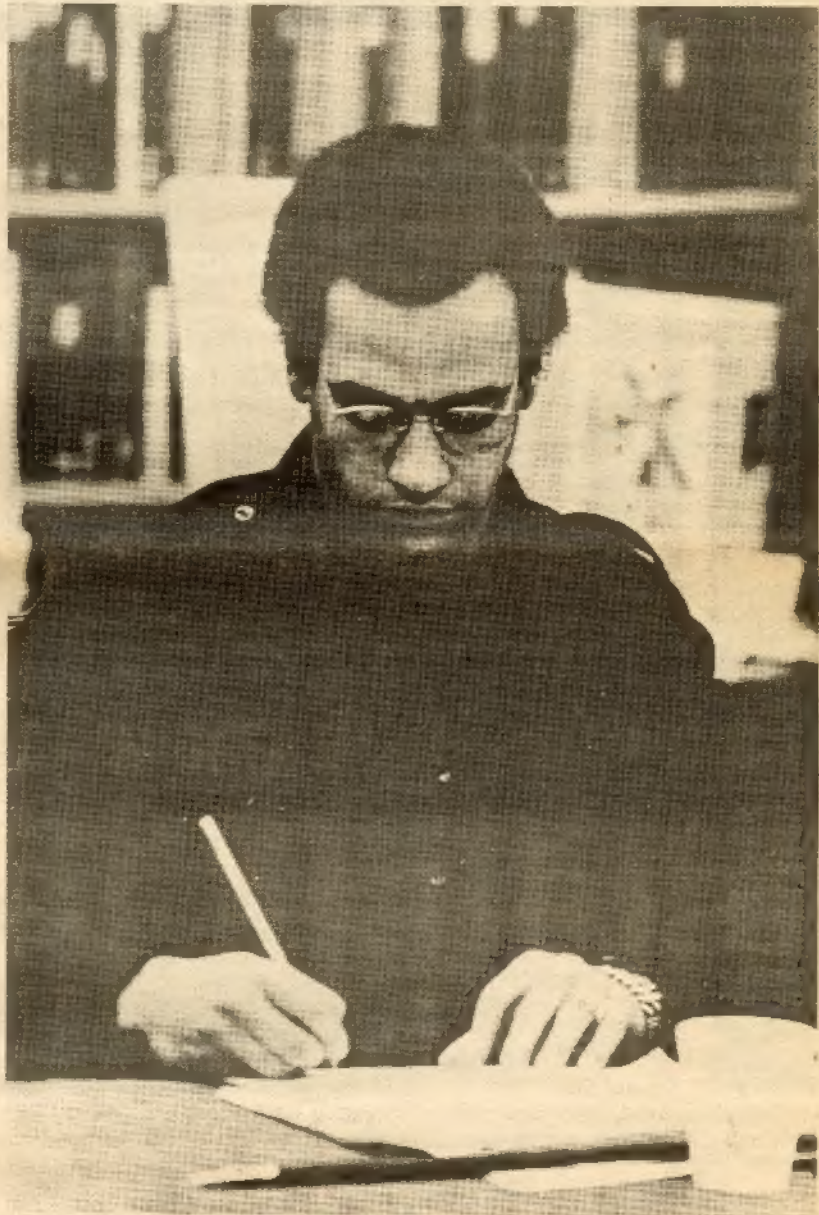
In the fall of 1968, Huey P. Newton, Minister of Defense of the Black Panther Party, was falsely convicted of voluntary manslaughter, sentenced to 2 - 15 years and sent to California's Men's Colony at San Luis Obispo. On August 5th, 1970, after serving over two years, he was released on an appeal bond pending a new trial.

On June 28th (1971), Huey P. Newton's new trial began. The preliminary motions began in an atmosphere of relative calm on the part of the prosecution, District Attorney Lowell Jensen. He seemed to feel that this time it would not be as easy to reign supreme in the courtroom, as he had thought prior to the end of the first trial. If the State had only a partial victory then, there would be none this time. Their calm seemed to be a disguise for their lack of usual arrogant confidence.

The first in a group or a series of three defense motions to dismiss the case against Huey P. Newton was one stating that the case should be dismissed on the basis of the fact that the process used to bring about the selection and composition of the Grand Jury (which had indicted the Minister of Defense) is unconstitutional, in that it does not allow for a fair random selection to be made of a true cross-section of the community. Grand Jury members are supposed to represent a cross-section of the community, which members are finally selected by a group of judges after so-called random sampling of the community is presented. A Grand Jury is made up of a prescribed number of persons, as prescribed by state law, varying from state to state, which presents or indicts a person to be brought to trial.

In regard to this first motion, three judges testified, the first one being Judge Victor Wagner, who described the manner in which he nominated people for the Grand Jury. The list he produced was primarily made up of white, middle class people. He mentioned that in fact he was concerned with "geographical representation" which to him represented white, middle class people.

Judge F. Emerson testified next.



MINISTER OF DEFENSE

Of the three people he had nominated, two were his personal friends. He claimed that he tried to nominate people interested in civic affairs; and when asked if he nominated any Black people, he claimed, "yes", he had, "years ago".

Then the Minister of Defense's lawyer, Charles R. Garry, called forth Dr. Peter Sperlich, a professor of

Judge Monroe Friedman testified next. (He had sentenced Huey in the previous trial.) Of the people he had ever nominated for the Grand Jury, he could only remember two who were Black. He claimed that he tried to get "liberal-minded" people to be on the jury; however, he did not concentrate on achieving a cross-section of

CONTINUED ON PAGE 16



# ORDERS FROM DALEY: PEOPLE OF CHICAGO — NO MORE MEDICAL CARE



*Richard Daley*



*The doors of the Spurgeon "Jake" Winters People's Free Medical Care Center are open in service to the People.*

In planning the foundations for the Spurgeon "Jake" Winters People's Medical Care Center, the Illinois Chapter of the Black Panther Party had been and still is under constant harassment by the hierarchy of Chicago - the Daley - Hanrahan Administration. Intensified harassment of the Chapter started in the summer of 1969, when Daley's police force, in league with Hoover's F.B.I. agents raided our Party headquarters, confiscating funds which had been raised for the Medical Center.

The raid and confiscation of the people's funds only had the effect of delaying the opening of our Medical Center. For on January 4th (1970), the Spurgeon "Jake" Winters People's Free Medical Care Center, located at 3850 W. 16th Street, swung its doors wide open in service to the oppressed community of Chicago. The Medical Center's function is to provide adequate medical care free of charge to anyone requesting it. We understand that proper medical attention is one of the basic needs in our oppressed com-

munities, a need that neither the Federal, State or City governments have seen fit to serve.

But, by April of 1970, the Daley Administration had begun to research every health law on the books in an effort to close down the People's Medical Center. The law that they would use to justify this attempt came in the form of a thirty-one year old City ordinance, which gives the Board of Health the right to invade the privacy of a patient by inspecting his or her confidential health records. The ordinance also allowed the Board of Health to inspect and investigate any given medical center at will.

Although this ordinance had been in effect for 31 years, it had never been applied to the profit-motivated medical centers operating in the City of Chicago; but, in this ordinance, Mayor Daley and his lackies saw the opportunity to "legally" close down our Medical Center.

Whenever People's free medical care centers are operated by progressive organizations, the masses of people, who have been denied comprehensive medical attention for reasons of racism and/or economic status, will seek these free medical centers out for the service that they provide. This has the effect of pulling the people closer to the progressive organization, which functions in their true interests, and the people begin to ask questions as to the true role of the government, and exactly to the service of whose interests does the government administer, since it is not meeting the needs of the people. This is why the forces of reaction cannot allow People's free medical centers to exist.

When we refused to violate the confidential relationship between our licensed physicians and the patients, court hearings immediately began. However, due to the vagueness of the City's own laws, the hearings were

CONTINUED ON PAGE 13





Mrs. Lorraine Redic lovingly surrounded by her family.



Bruce Adams defended his mother's dignity.

# OAKLAND PIGS ARE SNATCHING PURSES NOW

It is bad enough when Black people are subjected to the daily indignities of trying to make ends meet, when this racist society has built every possible kind of barrier to allowing that. But when a Black person attempts to actually survive in the best way possible and is arrested, by the armed forces of a society's government which has not even allowed for your existence, because you did attempt to survive - this is the bottom of oppression.

On a Sunday morning, June 27th (1971) Mrs. Lorraine Redic was confronted at her home in East Oakland (California) by one female and two male members of the Oakland Pig Department. They presented her with a warrant for her arrest on charges of "misdemeanor fraud". It wasn't really clear to her what was going on, but she agreed to go along with them if she could do a couple of things - namely, stop by the nearby wash house to tell her children what to do with the clothes they were washing, and she wanted to go inside the house and leave her purse with her other children. They refused to listen to either request, and, demanded the purse be searched. Which she also agreed to, but simply stated that she would let the woman officer search the purse.

In the usual brutish manner, the pigs,

refusing to allow even this, attempted to snatch her purse from her. It was her purse, not theirs. She merely wished to give it to one of the three pigs. In a small back-and-forth struggle over the purse, one of the pigs viciously kicked Mrs. Redic in order to make her give it up. Her son, Bruce Adams, who had been standing nearby, could stand no more. This was his mother. He, therefore, attempted to defend her dignity and her life.

All of this stemmed from Mrs. Redic's attempts over the past year to try and feed and take care of her family. She had had a job at the Parkside Convalescent Hospital. When the government issued cut-backs in the funding of various social services and agencies, Parkside had been closed down, and Mrs. Redic naturally was forced into unemployment. To make ends meet, she applied for Welfare benefits, which meager amount she eventually began receiving. In the mean time, she went to the unemployment office to collect her rightful money and be on the lists for future employment. (When a person is fired from a job or laid off, the law stipulates that you are entitled to receive a weekly amount of money which you in fact have been paying into a large unemployment fund through check deductions. The money is yours, any-

way.)

Because of this, Mrs. Redic was said to have been attempting to cheat or defraud the U.S. Government. Attempting to steal from those who had and have taken away any ability to get the things she and her family need for their lives; attempting to cheat a racist government that used our people as free laborers for hundreds of years, a government which has and continues to murder and abuse us and take even every little thing from us. Mrs. Lorraine Redic of East Oakland, California is said to have attempted to commit fraud upon this racist, fascist, lying U.S. Empire. And to add insult to injury, she never even received an unemployment check.

Mrs. Redic's son, Bruce Adams, because he tried to keep his mother from this form of brutality, was charged with disturbing the peace, resisting arrest and misdemeanor assault.

They both, mother and son, were taken to the jail; both booked and held; both subjected to the kind of brutal and vicious attacks that are much too familiar, too great a part of the day-to-day life in the Black community.

ALL POWER TO THE PEOPLE!



# BLACK SHOPPERS BEATEN AND ROBBED

An incident occurred in Boston recently that was another tragic verification that the racist police forces have no regard for the lives of Black people. On June 22nd, Philomena Brewer, 16 years of age, and her 14-year old sister, Andrea, were in the check-out line at Zayre's Department store at the Roslindale Shopping Center on Boston's American Legion Highway. Suddenly, two white security guards rushed to the check-out line, grabbing Philomena, accusing her of stealing. (Later it was realized that it was only in-bred racism of the guards that made them believe the Sisters had taken something from "them".)

The guards then proceeded to brutally drag Philomena toward the security office. She resisted, of course, because she had done nothing. So they threw Philomena through a plate glass window, heaved her into the office and forced her to sign two blank sheets of paper. Upon seeing this brutal treatment of two young women, two other shoppers, Patricia Daniels and Mil-



Veronica Brewer (standing far left), Mrs. Evelyn Brewer (2nd from right) with friends.

were taken to Station Five and charged with assault and battery on a pig and disorderly conduct. Philomena received an additional charge of shoplifting.

seventy screaming, white, racist vigilantes yelling, "White Power", and a variety of racist slurs. Then one of these whiteracists approached a pig and

Young Andrea had managed to get away from the department store to inform her mother as to what was happening. Mrs. Evelyn Brewer, Philomena's mother, immediately went to Station Five to see about her daughter. In the meantime, someone had called Veronica Brewer, another sister of Philomena; and she too, went to the pig station. Upon her arrival, she first requested to know if her mother had arrived, as she was particularly concerned about her mother, whose heart was very weak. Sgt. Delaney (Badge #258) then told her that her mother had been arrested. And then he proceeded to place Veronica under arrest, charging her also with assault and battery on a pig.



Pigs slammed door on Mrs. Mildred Richardson's leg.



Philomena Brewer

dred Richardson, hurried to the office to investigate. When Patricia and Mildred demanded an explanation for the actions of the pigs, the security pigs called the Boston Pig Department which came immediately with not only the riot squad, but also national guardsmen from the Armory across the street.

Without determining what had happened, the Boston pigs arbitrarily began ruthlessly attacking Philomena, Patricia and Mildred. A pig who had become insanely wild then arrested them shouting, "I hate all you nigger bastards!" As the sisters were being thrown into the police paddy wagon, one of the pigs intentionally slammed the door of the wagon on Mildred's leg, causing her to incur a serious knee injury. All three sisters

Mrs. Brewer arrived as they were dragging Veronica away to a cell. When she tried to talk to her daughter, the cowardly pigs then displayed the height of their madness by punching 52-year old Mrs. Brewer and knocking her unconscious. Walking over her, one pig then said, "Let the nigger lie there."

In the meantime, Carolyn Richardson, who had also been shopping at Zayre's when the incident first began, was trying very desperately to contact various organizations in the community to come to the aid of these sisters. When members of the Black Panther Party arrived at the pig station, the people there were very angry and hysterical. Everyone then left the pig station to avoid further arrests and brutalization. As the people approached the car to be driven home, they spotted sixty to

told him that they were going to attack the "niggers". In order to help their friends, the police left the scene and went into the pig station, allowing the vigilantes to close in on the people's car. The car was able to leave, however, even though they had been cut-off by one of the vigilantes' cars.

Incidents such as these make the need more and more evident for the people to control the police in our community. The power over the activities of the present police department must be taken out of the hands of racist hired hands and restored to the People.

ALL POWER TO THE PEOPLE!  
Massachusetts State Chapter  
Black Panther Party



# "SWEATING LIKE A NIGGER"

"In my conversation with Larry Roybal I used the figure of speech 'sweating like a nigger' as an expression or cliché. I meant nothing derogatory towards anyone, it was an involuntary expression that I realized was not proper as soon as it came out and I retracted it. I have apologized personally to all that did take offense from it and I

find that what were thought to be isolated problems are problems common to all. At the above-mentioned Safeway store recently, a group of brothers working in the Grocery Warehouse decided to extend their coffee break to receive answers to some crucial questions about working conditions.

In an interview with one of these men,

First of all I would like to emphasize something, that this isn't a strike, regardless of what you might have heard, it's not a walk-out. It's a legitimate right of the people to assembly and ask the management for some answers. And that's what we're doing; we're waiting for the management to give some answers.



*Safeway abuses the rights and dignity of its workers.*

sincerely had no intention of implying anything toward anyone and I am truly sorry I mentioned this at all."

The above is an office memo, dated June 25, 1971, sent by a white Re-Pack superintendent, Harold Mitchell, of a Safeway store in Richmond, California, to his boss, Alphonse Demby, regarding the wholly racist statement he made in manifestation of his racist beliefs, which was a prime factor touching off a rather long, extended coffee break at the store by the workers there.

The few jobs that Black People, particularly, have been able to get have generally been held under the constant threat of dismissal due to refusal to accept the conditions of employment. Those conditions essentially mean toleration of intolerably dehumanizing behavior in order to "stay in good"; mean acceptance not only of the usual frustrations of insufficient wages, certainly not equivalent to output, but acceptance of the racist attitudes of white co-workers and supervisors; mean the loss of humanity and dignity for the continuation of meals and a place to sleep - certainly prerequisites for life, and rightfully not to be bargained about.

Black workers, however, are beginning to communicate with each other and

who for purposes of strategy in this move requested that his name be withheld, we were told of some of the issues that brought the whole thing to a head: "... (This is) a coffee break conducted by about four hundred men of the Grocery Warehouse... (One of the issues) being a racial slur made by a superintendent in charge of a section comprising 130 men, Re-Pack Section; the second is a discharge of a job steward, based upon a trivial remark, trivial circumstances.

"The men have, for approximately two or three years, been undergoing a certain amount of harassment by the General Manager, the Warehouse Manager and the subordinates. The men, as of June 25th - and that was the day that everything came to a head. And from that day on, the men could no longer be satisfied with the 'No' answers that supervision has been attempting to hand out.

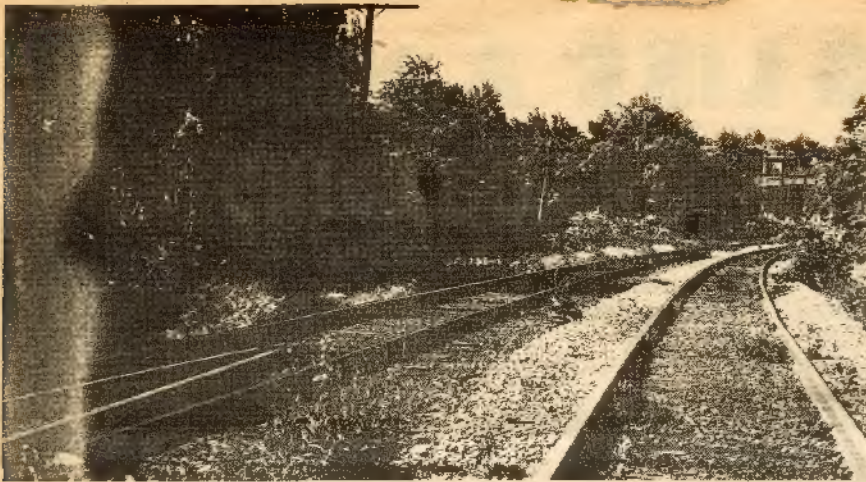
"It was like spontaneous combustion. We had decided that we had had it right then and there. If we could not receive the proper answers, or for that matter any kind of decent answer from management, then we had to more or less dramatize. And the result is this extended coffee break. They are willing to go back to work; there is no strike. But, we want some answers to our questions. I think that's only fair.

"Secondly, if management does not see fit or think it necessary to give these answers, then I believe that I can say that the men have no intention of returning until the management either comes forth with an answer or until the management that is now in office is removed."

The questions the brother refers to are merely requests to understand why certain blatantly racist and unfair practices have occurred and how they can be resolved: (1) Discharge of Job Steward, Dennis Flores; (2) Discharge of Jess Ammie (Bananas) (Jess Ammie having worked at Safeway for four years with a good work record, was discharged from his job. He sets up the banana displays. When bananas are placed on display in such a place, they are carefully selected, and those over-ripe or bruised ones are discarded. Jess Ammie is said to have taken some of these bananas home to his children, without permission. For this, security officers were called, he was taken outside and chained to a fence, to be eventually removed from the premises and fired.); (3) Constant abuse of "Casual Program" (Occasional workers); (4) Issue of five telegrams on Saturday Special Overtime; (5) Issue of Harold Mitchell's racial statements; (6) Meeting of em-

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Lee Swindell never made it to "his side".



Virgil Lee Swindell dead at the age of 10.

# WRONG SIDE OF THE TRACKS

The railroad tracks that run through Black communities have been the scene of countless accidents which have resulted in injuries and deaths of our children, our Black youth. Large corporations which own and control these railway systems are mostly responsible for these needless tragedies because of their lack of interest in the Black community, other than using our communities for any type of activity considered too offensive for the white community. Each day cargo, freight and passenger trains speed through the Black communities carrying goods for the survival of the white middle-class community, while the poor, Black community barely exists.

The trains drive at breakneck speed with no concern for the fact that people use the railroad tracks for crossing and children play in and around them. One of these corporations is Penn-Central Railways (running primarily throughout the States on the Eastern Seaboard).

Penn Central is to blame for the recent death of 10 - year old Virgil Lee Swindell in Dorchester, Massachusetts by reason of neglect. Lee came from a family of eleven children. His mother reports that on June 24th, Lee and a friend, Johnny, were playing on



A thousand Lee Swindells will not forget.

the "wrong" side of the tracks, and were eventually chased by a racist, white man with a dog toward their "side". As they were trying to cross the railroad tracks to escape this racist's intentions, Lee's foot got caught in the tracks. His young friend (11 years old) kept screaming for him to get his foot loose, while himself trying to do that. Nothing they tried worked. Nothing was quick enough. A Penn-Central freight train coming toward them struck and killed 10-year old Virgil Lee Swindell.

If proper precautions had been taken to fence-off the railroad tracks, Lee might still be alive. However, their concern is not with our children, nor our community, but with whether or not their cargo gets through. That is, the only regard of such capitalist corporations as Penn-Central is for the accumulation of material goods and property, over any consideration for

human lives. The freight trains, and even passenger trains bound for white suburbia, come through our communities travelling to the white middle class segment of society, bringing the things necessary for their luxury existence, while we on the other side of the tracks are trying to survive from day to day, meal to meal. And, the only thing they leave behind with us is their filth and dirt and the dead bodies of our beautiful Black youth, such as Lee Swindell.

Lee was fortunate, however, in that he was becoming conscious of the conditions that cause much pain and suffering for our people; those same conditions that brought about his death. As a member of the Black Panther Party's Liberation School, he learned the significance of struggling to change these wretched conditions. He understood very well what it means to be poor and Black in America. The future of human-

CONTINUED ON PAGE 17



# SUBSCRIBE TO SURVIVE

We believe that we are bringing to the people each week in the pages of the Black Panther Intercommunal News Service not only information about our lives that is everywhere hidden from us, but ideas and concepts that can unite our communities to move progressively toward the achievement of the goal of true freedom. We believe that our papers have been lost, damaged and burned; that our newspaper distribution office was dynamited; and, that our Newspaper Distribution Manager, Brother Samuel Napier, was viciously murdered because the oppressor understood this also.

And, Sam Napier always reminded us that we should circulate to educate to liberate. That the message should be carried throughout the land, that the United States is not the home of the brave, the land of the free. And we must spread the word amongst ourselves through the means that we ourselves can control.

So we say Subscribe to Survive. To subscribe means that every week you can read the news about the survival programs for the people and become a participant in working out the best means and ways of solving the problems of our people, of Black and poor people. One of the main reasons why this country has been able to harass, brutalize and murder so many of our people is because we have been taught to think a certain way about what we see occurring everyday around us and to reflect upon our past through the oppressor's eyes. If our thinking, however, were to begin to change, it would be probable that this would have a great effect upon how we acted. Through a newspaper that exposes



Brother Samuel Napier, brutally murdered April 17, 1971

the truth about the miserable situation of our people, the loneliness and isolation of one Black brother or sister can be washed away with the recognition of how the oppressor treats all of us, all Black people; through such a news organ, the daily tragedies that we are made to believe are part of life are exposed as part of the plan by America to deny us life; in a news organ that belongs to the people, information about our bodies, such as the exposure of the lack of treatment or research for Sickle Cell Anemia,

and about our minds and lives can help us gain the insight to know who we are and how we fit into the scheme of things and that what we dream for ourselves and for our children can be made a reality.

But a divided people, who cannot communicate with each other, are bound to remain victims to the whims and schemes of the very brutal forces which instituted and attempt to maintain our centuries-old oppression.

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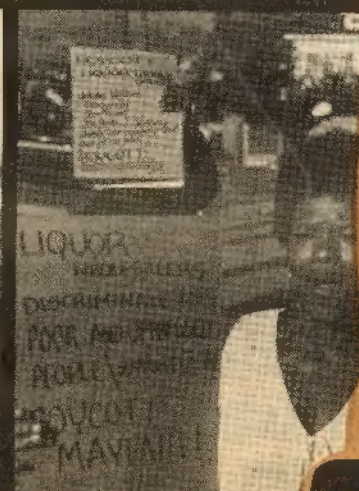
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# BLACKS BOYCOTT JOHNNIE WALKER "



It is not necessary here to discuss why Black people have begun to picket a greater percentage than those who purchase hard liquor. The reason attributable might be the rate of unemployment in the Black community is about of an average percentage than that of the white community. Racists would conclude that this is a true indication that Black people want to drink all day and all night. Human understanding is not otherwise.

Two factors have recently contributed to this conflict, clashed. That is, it is true that a greater percentage of the money spent on alcohol is done by Blacks, but Blacks are rarely, if ever, employed in large, white-owned liquor stores and distributors as either salesmen or clerks in their offices, as truck drivers or anything else. Under that possibly some of the money spent could be returned back to our community.

Recently, in California over a period of time, a group of Black liquor store owners have used their organization to see to it that if Black people supply certain major liquor stores and wholesalers with their percentage clientele, then they are going to receive some benefit from this. The idea is basically simple. Jobs for the jobless Black community from these operations which profit from the sale more than any other

to members from the Bay-Francisco, Oakland, Berkeley of the Cal-State Package Store Tavern Owners Association was enough. These men with small, retail stores who are very familiar with the quantity of money these rations rip off from the Black community in exchange for their protection did what many people

do by right - they issued a demand to these wholesalers - namely, Rathjen Bros., Max Sobel, Juillard, Baruh, Haas Bros., McKesson Robbins, H. Berman and Vick's - that they must begin to employ more Black people, due to their major area of profit-making being within the Black community.

Being both greedy and racist, these wholesalers acted as though not only wouldn't they discuss the issue, but that they didn't have to. They felt as though they did not have to listen to demands from some small Black businessmen, much less to the Black community. They can hire who they want to. They run things. They make the decisions.

But as the Cal-State liquor store owners began moving to organize to get jobs for Black people, the big wholesalers, and their various goon squads that attempt to intimidate the people, have begun to realize that the big, white "bossism" of earlier decades is out of style and out of line in the Black community today. For the brothers of Cal-State began getting action on removing from major chain stores in the Black community all the liquor labels that these wholesalers handle. Specifically, they stopped major stores in Northern California's Bay Area from carrying Johnnie Walker scotches, Jim Beam and McNish scotch whiskey and Tangueray gin.

Naturally, there were some major stores that draw their funds from the Black community that refused to honor these demands. That wouldn't wait, by keeping these labels on their shelves, until a settlement about the hiring of Blacks could be made between Cal-State and these wholesalers. The Mayfair Chain was one such hold-out. The Mayfair stores generally stay open 24 hours, and due to the needs of the Black community, particularly, their stores in the community are greatly patronized. The brothers in

Cal-State therefore took their struggle to a level higher and themselves formed and began walking picket lines for long hours to demand the removal of these liquors from Mayfair's shelves until the liquor wholesalers decide to hire Black people.

Because the Black Panther Party advocates all actions that serve in the interest of our community, the Black community, we joined our Brothers after a while, and walked the picket lines with them. As crowds of people also joined the lines, there were shouts and chants of, "I don't know, but it's been told, Mayfair sure treats Black folks cold"; "Mayfair Un-fair"; "Nixon shops at Mayfair"; or "They bled your momma, they bled your poppa, but you won't bleed me."

But perhaps even more importantly, since the whole move began, the brothers from Cal-State are not only concerned with the employment or unemployment of our people, but now they have shown concern for the survival of the entire community. For some of them have already pledged to donate to the Black Panther Party survival programs, to help with seeing to it that the people get free food, clothing, shoes, medical care. They are beginning themselves to realize the need to use the money made in the Black community in the interest of the Black community.

With this kind of unity of will, it was not long before the particular Mayfair store picketed was forced to close earlier and earlier each day, and the people, along with the aid of the Cal-State Package Store and Tavern Owners Association and the Black Panther Party, that is, the unified Black community will keep it closed, and see to it that liquor wholesalers, Mayfair markets and all the institutions in our community act in a desired manner. That is the power of the people.

ALL POWER TO THE PEOPLE



# THE MURDER OF FRED HAMPTON

THE MURDER OF FRED HAMPTON, a major new political documentary by the same anonymous Chicago film collective that produced "American Revolution 2", began as a film about the philosophy and community activities of the Black Panther Party in Chicago. Many scenes with Chairman Fred Hampton were filmed prior to his killing by police on December 4, 1969. They constitute the first part of this film which becomes -- beginning with shots of still bloody mattresses in Hampton's apartment -- one of the most gripping and devastating indictments of police violence, racism, and official deceit ever documented by image and sound.

At the Cannes Film Festival, it caused a sensation, had to be re-shown several times, and provoked the following comment by Village Voice critic Vogel:

"A masterful, hard-hitting documentary expose of the police assassination of this Black Panther leader, which dispenses with any narrative comment, instead building its case by purely visual means: newsreel and documentary footage of interviews with police, State Attorney Edward Hanrahan, black revolutionists, and detailed examinations of the apartment where Hampton was killed. The utilization of animated main titles at the end, consisting entirely of quotes from one of Hampton's last speeches, is one of the most moving, powerful, and radical uses of this device in cinema, even surpassing similar attempts in 'The Hour of the Furnaces'."

Friday July 9: 7:30 & 9:30 PM  
Saturday July 10: 4, 6, 8 & 10:00 PM  
Sunday July 11: 4, 6, 8 & 10:00 PM  
Box Office Opens Fri. at 6, Sat. & Sun.  
at 3

ADMISSION: \$1.25

PACIFIC FILM ARCHIVE  
UNIVERSITY ART MUSEUM  
2621 DURANT AVENUE  
BERKELEY

## \*Special Note:

ERIKKA HUGGINS  
OF THE BLACK PANTHER PARTY WILL BE  
SPEAKING FOR THE FIRST TIME IN THE  
BAY AREA, SINCE HER RELEASE FROM  
PRISON, AT THE FOLLOWING SHOWINGS:

FRIDAY — 9:30 PM  
SATURDAY — 8:00 PM  
SUNDAY — 8:00 PM





# ORDERS FROM DALEY : PEOPLE OF CHICAGO-NO MORE MEDICAL CARE



*"Black Mother, I curse  
your drudging years..."*

CONTINUED FROM PAGE 4  
dismissed on technicalities.

Needless to say, Mayor Daley was not pleased with this development. On December 4th, 1970, therefore, a year after the murders of Fred Hampton and Mark Clark, and the attempted murder of Deputy Minister of Health, Ronald "Doc" Satchel, Daley drew up a revision to the former City ordinance, which brought on renewed attempts by the reactionary forces to close down all the free medical centers that operate in Chicago.

It does not strike us as odd that Democratic Party Alderman, Thomas Keane, of the 31st Ward, and profound advocate of "Daleyism", was responsible for the delay in the hearings (although the amendment was written in December, 1970) until after the April 6th (1971) mayoral election. The hearings are just getting underway.

It is not unusual that the reactionary newspaper, the Chicago Sun-Times, which once could see no need for the licensing and inspection power of the Board of Health being applied to free medical centers, "when the city was not living up to its responsibilities of providing adequate medical care." (editorial, November, 1970), has changed its position to one of compromise, as it now says that there is no way out of licensing and regulating free medical centers.

The Board of Health has the audacity to demand the right to inspect the clinics and patient records (which is against Illinois Law), regulate and fine free clinics and medical centers. Yet, the Board of Health has only two VD (venereal disease) clinics in a city of over five million people; and these two clinics are not providing even a minimal level of service to the community.

The Board of Health says that it is concerned about unsanitary conditions that might exist at the free medical centers. This is a contradiction, because the floors of their two VD clinics are not even mopped and waxed once a month. Even the employees of the Board of Health are complaining about the unsanitary conditions of these two VD clinics.



*We must maintain the  
health of our future.*

The Board of Health, which is so "concerned" with the health of the oppressed people, denies penicillin to free medical centers and clinics, operated by the Black Panther Party and other progressive organizations, which would be issued out to the people of the community free of charge.

This in turn leads to the understanding of how the free medical centers and clinics involved cannot be properly informed of hearing dates. Agendas are suddenly changed and staff members of these clinics are not allowed to testify.



*Somebody finally cares*

The various free materials which are to be provided by the Board of Health for testing Syphilis, T.B., throat cultures, etc., are also denied free clinics and medical centers. There are at least 144 places listed as clinics in the city directory, none of which, other than the 42 which complied with the ordinances, have been called in for hearings under the past and presently revised ordinances, even though the new ordinance defines a clinic as "any place not wholly owned and operated by a doctor."

We realize that this is a blatant manifestation of the racism and discrimination that is tantamount to Genocide against Black people inside the American Empire. It is also a blatant example of the level of political racketeering existent in this decadent society.

We must organize and demand that the People's Free Medical Centers be kept open and kept free of licensing and regulation by the bureaucratic Board of Health, the racist, capitalistic Board of Health, City Hall and the Federal government must not only cease their harassment of free clinics, but begin to do the job they are supposed to do, provide adequate medical service to the People. Together we can make these institutions that operate in our communities subject to the will of the People.

ALL POWER TO THE PEOPLE  
Illinois Chapter  
Black Panther Party



# INTERVIEW WITH A TRUE SERVANT OF THE PEOPLE

The following interview was given by Rev. H.B. Savage of Lo Salem Baptist Church in Toledo, Ohio to the Ohio Chapter of the Black Panther Party.

In this interview, Rev. Savage expressed the urgent need for the Black Church to return to its original position of serving the needs of the Black Community and help in uniting it.

Rev. Savage's church operates a kitchen for the poor, a free clothing program, provides shelter for homeless people and does everything that it possibly can to alleviate the sufferings of people in Toledo's oppressed black community, who are the living proof of the blatant contradictions that exist within this present, fascist society called America.

**Q.** Rev. Savage, with the inception of the first black church 300 years ago, its purpose was to deal with the concrete conditions and needs of Black people in the struggle to survive in this racist and exploitative system. In this sense it served as a survival instrument. Do you think that the purpose of the Black church has changed? Do you think it is fulfilling its duty? Or do you think that it has deviated to some extent from this duty and needs some redirection?

**A.** Yes, it most certainly has. It's not what it's supposed to be. It has made a very big change since then and I'm living in the hope that it will make another drastic change for the benefit of the people.

We have a lot of people who are speaking out about the church's role in the community, about what it is not doing and what it should be doing. And they are absolutely right. The church is not playing the role that it should be playing in the Black community, and it's going to have to go back to doing what it was originally organized for, that is, to serve as an instrument of survival for the poor and oppressed masses of Black people, and I hope that I will see the day when the Black church starts doing this again

- helping the people.

The church is supposed to serve people and not the people serve the church. That's what it was originally established for, to aid people in distress, such as getting people out of the various prisons and jails where they are sub-



REV. H.B. SAVAGE

jected to some of the most inhumane treatment. It should help to care for the sick, feed the hungry, clothe the naked, provide shelter for those who have none. If we do not play this role, then we will not be what our forefathers intended for us to be.

**Q.** What could the Black church do in order to help to eliminate the oppressive conditions that Black people in particular, and all poor and oppressed people in general, are subjected to today?

**A.** The Black church should, first of all, unite the community, by starting community projects which would be serving the basic needs of the people in that particular community.

All of the churches should not be operating specifically in the same field, but each church could play a different role in the Black community. Some could work in the field of providing adequate employment, so that the people could have a means of making

an adequate living. Others could be instrumental in helping to provide the basic necessities of life for families on welfare, the aged, and disabled veterans. And still others could provide vocational training to young people in the Black community, so as to make it as self-sufficient as it possibly could be.

**Q.** In what specific area could the Black church be the most help?

**A.** The Black church could be very instrumental in educating our people. This could be very helpful in unifying our people. Because we have got to be unified first before we can do anything. The Black church, along with other groups in the Black community, could play a leading role in eliminating the barriers which are keeping our people so divided.

**Q.** What is the relationship between your church and the survival programs of the Black Panther Party?

**A.** We have a very good relationship, because I've found out that the Black Panther Party believes in doing the same thing that my church is doing, and that is to provide ways of meeting the many needs of the Black community that would otherwise go unattended. So in this area we agree 100%.

One thing I never had approved of policemen taking advantage of people and brutalizing them. I've always been against this. I, myself, have been brutalized by police officers in the South and therefore know what it's like to suffer such an injustice. It makes my blood boil whenever I see or hear of policemen violating people's basic human rights. Even when a person clearly violated the law, it still isn't any excuse for him to be subjected to such barbaric treatment.

I think that the Black Panther Party is responsible for stopping a lot of these injustices in Toledo's Black community. I know this because I've lived in this community for many years, and things that I used to see happen to people at the hands of the police don't happen any more, because of the Party's influence and constant activity and observation in the community.

The police have given the people of this community more respect since the Black Panther Party has been here than ever before.

**Q.** Why did you find it necessary to implement the survival programs here at your church and work with the Black Panther Party?

CONTINUED ON NEXT PAGE



# INTERVIEW WITH A TRUE SERVANT OF THE PEOPLE

CONTINUED FROM LAST PAGE

A. Because like I've stated before, we should be unified in helping to serve the needs of this community. This is the only way that we are going to be able to deal with the problems that the community faces.

The Black Panther Party is struggling to do for the community what the people of my generation didn't do. And I feel that those of us older people who are still able to struggle should strive to help achieve for our children and grandchildren what we were denied. And I am also willing to do what I can along with the Party to bring about the changes that are necessary to ensure that future generations of Blacks will not have to go through the suffering that we have gone through in the past and are still being subjected to today; only in different forms now.

Q. Rev. Savage, do you think that in helping to point out the many contradictions that exist within this society that the Black church may be subjected to the same type of repression that it was subjected to beginning in 1831 with Rev. Nat Turner's slave rebellion and the type of repression that has come upon the Black Panther Party in recent years?

A. I feel that if churches don't unite in the Black community and help each other and the Black Panther Party to survive, then the power structure will use its tactic of cutting them down, one by one. And I'm hoping that the various churches in the Black community will start doing their jobs so that the Black Panther Party will be able to survive the further repression that it will be subjected to.

Even at this church there are various elements that are trying to discredit the survival programs; and during times of slavery, there were many Black ministers who were killed because they spoke out against the injustices that Black people were subjected to.

Unless the entire community is united and organized, the Black Panther Party, those progressive churches and other progressive groups within the community will definitely be in jeopardy of being destroyed by the repressive forces that are being assessed against them.

Q. So, in other words, Reverend, what you're saying is that in order

for the churches to survive, that is, if they are going to implement these survival programs within the community, that it is extremely necessary that they unite with each other and other groups, such as the Black Panther Party who are serving the basic needs of the people in the oppressed communities.

A. Yes, that's exactly right. We've got to unite and organize the community, so that we can all survive. In other words, to make it short, united we stand, divided we fall.

Q. Rev. Savage, what are some of the survival programs that you have implemented at your church in the oppressed community of Toledo, Ohio?



A. We've given two or three meals a day to anyone who comes in from the street that's hungry, regardless of what color he is or the type of background he has. These people can come in and sit down and eat in as much dignity as they would if they were eating downtown in one of those big and expensive restaurants. They don't have to give their name and prove how poor they are or anything like that.

We have a free clothing program that provides shoes and clothing to the families on welfare in the com-

munity, and to anyone in general who does not have sufficient clothing.

We also have a housing program where we provide shelter for those who are unable to find a place to live for lack of money. We can provide shelter either overnight, by the week or by the month, and we try to work as closely as we can with all of the welfare and charity agencies in Toledo in finding jobs, or getting financial aid for those who are either unemployed or unable to get employment because of various reasons.

People come here for all types of help. If we cannot provide this help, we will send them to some other agency that can provide this help.

These are some of the types of help that we provide here in our church. We're here 24 hours a day. As a matter of fact many of us live here. And I've found a great need for the pastor to live in or around the church, because people are in need of help at all times of the day and night, and this is what I call the church in action.

Q. In other words, Rev. Savage, what you're saying is that any type of assistance whatsoever that you can give to anyone in the community, or from anywhere, that you will do all that you can to assist them; and if you can't, then you will do your best to refer them to someone else that can help them and take care of their needs.

A. Yes. And the reason why I see the great need for the church to play such a role is because so many of these community agencies are receiving government money (taxpayers' money) and they're falling down on the job and have become negligent in carrying out their so-called "duties" to the people, and the people need someone to articulate their needs. And with us working here at Lo Salem Baptist Church, the people can get help that they otherwise wouldn't have gotten because of the influence that we have in the city. And if we could get other churches that have even more influence, then we would have a truly united community and could go to even higher levels of community action.

ALL POWER TO THE PEOPLE  
Ohio Chapter  
Black Panther Party

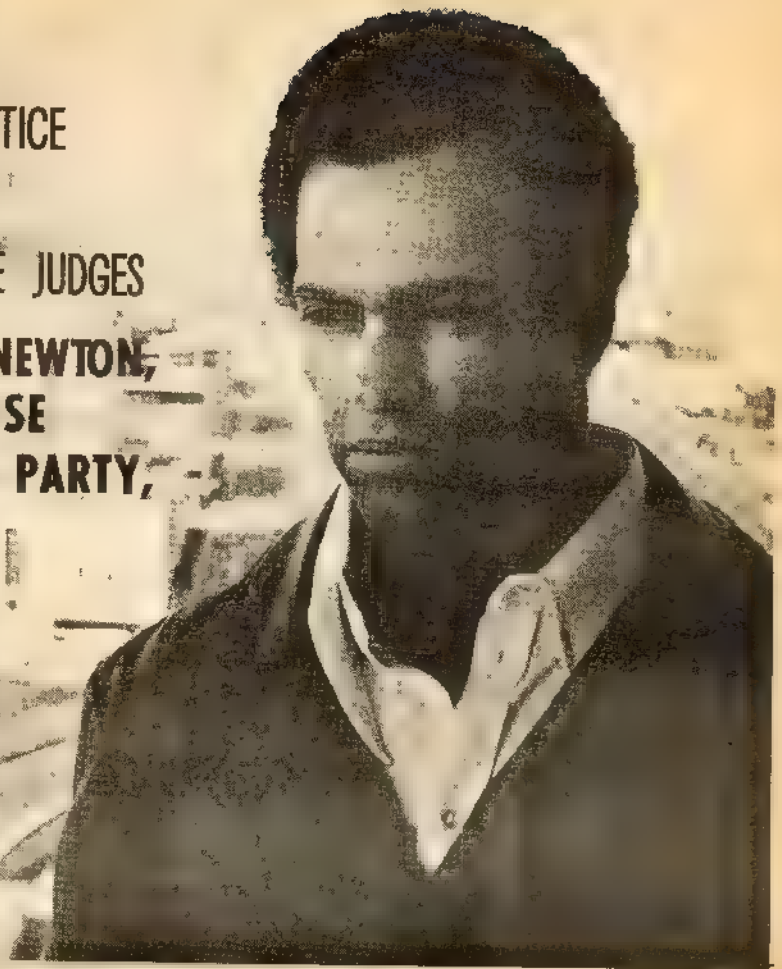


THERE WILL NEVER BE JUSTICE  
IN THE AMERICAN COURTS  
UNTIL THE PEOPLE ARE THE JUDGES

THE TRIAL OF HUEY P. NEWTON,  
MINISTER OF DEFENSE  
OF THE BLACK PANTHER PARTY,  
HAS BEGUN:

COME EVERYDAY TO:  
ALAMEDA COUNTY COURTHOUSE  
TWELFTH AND FALLON STREETS  
OAKLAND, CALIFORNIA

10:00 AM  
DEPARTMENT 6 THIRD FLOOR  
COURT OF JUDGE HOVE



## HUEY'S TRIAL BEGINS

CONTINUED FROM PAGE 3

the community. When asked if he ever used the welfare rolls for nominees, he replied, "No."

In between the testimonies of Judges Emerson and Friedman, Judge Hove (who is the presiding judge for the retrial) called the Jury Commissioner to the stand. He presented the long, involved process that allegedly takes place in the selection of the grand juries. However, the motion, in essence, showed clearly how the Grand Jury selection process definitely does not represent the random choosing of a cross-section of the community.

The second motion for dismissal was similar. The defense wished to show that the petit jury or the trial jury is also not taken from a true cross-section of the community. This is proven by the fact that there are very few Black people, even of those registered to vote, who are called and/or selected for jury duty.

Judge Hove naturally denied both these motions, claiming that the present system was the best yet for picking juries.

The third motion was to dismiss

the case against our Minister of Defense due to the introduction into the original trial records of the fact that he had been convicted previously of a felony (stemming from an incident in 1964). This was done on the grounds that Huey had not been given proper legal counsel and advice before acting as his own attorney in that earlier felony case.

Huey took the stand and testified himself to the fact that he never intended to testify, and that the reason he defended himself was due to the incompetency of the public defender's office. Later the Trial Deputy testified that Huey, in fact, did want assistance from the public defender's office.

Charles Garry's argument was that Huey was not able to defend himself, but that he tried to do so because of the lack of concern on the part of the public defender's office. The District Attorney denied this, saying that Huey was competent, as a matter of fact, he said this time, even more so than some of the deputies in his office.

This entire past period of pretential motions is reminiscent of the

first trial. It is clearly understood that we want this beautiful Servant of the People to remain on the streets. The selection of the jury is to begin very shortly. Because of the bias on the judicial system, coupled with the racism in this country, it will be necessary for Huey P. Newton to have at least one Black person on his jury. We believe that Huey should have a jury of his peers - people from the Black community, our community, who understand what it means to be poor and Black in America.

David Hilliard, the Chief of Staff of the Black Panther Party, had no Black people on his jury. And he was falsely convicted on a charge for which no evidence was presented to prove him guilty. He has now been sentenced to a maximum of 10 years in the State penitentiary. Huey's jury must be different. We want to see David back on the streets again. We want to see all prisoners free, but we want to make sure that they don't put Huey P. Newton in their maximum security camps again. Come see about Huey. Alameda County Courthouse, Department 6, 3rd floor, 10:00am - everyday.

ALL POWER TO THE PEOPLE



# ONE DAY RAILROAD OF THE RICHMOND (VIRGINIA) FIVE

The trial of the Richmond (Virginia) Five, Charles Brunson, Jacob Bethea, Junius Underwood, Albert Moore and Herbert Moore began on Monday, July 5, 1971. On July 6, 1971, the jury was programmed with instructions, went into deliberation, and quickly returned a guilty verdict.

More information on this blatant railroad will appear in next week's issue of the Black Panther Intercommunal News Service.

FREE THE RICHMOND FIVE!

THE TEN POINT PLATFORM AND PROGRAM OF THE BLACK PANTHER PARTY, LIKE ALL THINGS, DOES NOT STAND OUTSIDE OF DIALECTICS. WE HAVE RECOGNIZED THAT THE WORDS WRITTEN IN 1966 DO NOT FULLY REFLECT THE NEEDS AND DESIRES OF OUR PEOPLE IN 1971. THEREFORE, THE PLATFORM AND PROGRAM HAS BEEN TEMPORARILY REMOVED FROM OUR PAPER, UNTIL SUCH TIME WHEN WORDS CAN BE ARRANGED AND ORGANIZED INTO A PROGRAM AND PLATFORM WHICH MORE ACCURATELY REFLECTS AND DEFINES THE PRESENT NEEDS AND DESIRES OF OUR PEOPLE.



## WRONG SIDE OF THE TRACKS

CONTINUED FROM PAGE 8

kind, of us all rests in young people such as Lee. He had great potential, yet his life was cut short so needlessly by a large white corporation which doesn't care one iota about the life or death of Lee Swindell. It goes without saying that there are never enough crossing lights and stop signs; never enough ambulances and hospitals where we live, yet, the opposite is true in the segments of American society where middle and upper class whites live. We cannot allow the lax attitude this government has towards poor, Black people to go unchecked.

As a result of Lee's death, a community campaign is being launched by PARENTS FOR JUSTICE AND WELFARE, and Mrs. Margaret Swindell (Lee's mother) to build a protective fence to save our children, and ourselves from senseless death and injury. The Black Panther Party is joining in that fight. We hope to develop a city-wide campaign in Boston, because that same railroad system goes through many other districts. We refuse to see another senseless death occur if we can remove the cause. We must wage this struggle together so that other children will not meet the same senseless fate as Virgil Lee Swindell.

ALL POWER TO THE PEOPLE  
Massachusetts State Chapter  
Black Panther Party



"...Lee has become free while we remain enslaved."

REMARKS BY EUGENE JONES OF THE BLACK PANTHER PARTY AT THE FUNERAL OF VIRGIL LEE SWINDELL

*There's very much pain in our hearts today, because one of our number has diminished. The pain that we feel is much like the pain that so many of us feel when we lose someone dear to us.*

*Lee's voice resounds one thousand times with freedom now, freedom now in the liberation school which he attended. Freedom from the inhuman conditions which brought about his death. Though the pain of Lee's death will diminish, we will feel that pain 10,000 times over again, for Lee has become free while we remain enslaved.*

*There is an old quotation concerning young people such as Lee, which states: "The world is yours, as well as ours, but in the last analysis, it is yours. You young people, full of vigor and vitality, are in the bloom of life, like the sun at eight or nine in the morning. Our hope is placed on you... The world belongs to you..."*

*Many young people like Lee are taken from us without living the fruitful life that they have a right to enjoy. Pain and misery such as this we share today should give us some incentive to change those conditions which brought about Lee's death, so that we all may one day live a happy and healthy life.*



# REAGAN STILL ATTACKING FARM WORKERS

The following is a general explanation of and a statement about a proposed California Bill which is a direct attack on the righteous struggle of California's farm workers. This was given to us by the United Farm Workers, and we urge everyone to support, as we do, their struggle for human rights:

This Bill does the following: (1) Prohibits voluntary bargaining by any growers with the union; (2) Outlaws the right of farm workers to boycott and makes a penalty of \$5,000, and a period of one year in jail for violation of this law; (3) There will be a five man Labor Relations Board, appointed by Governor Reagan, to regulate labor relations and conduct elections; (4) Institutes the labor-contractor system of exploitation; (5) Sets out many issues on which the union cannot bargain; (6) Establishes a theoretical equality between growers and farm workers, ignoring the real differences in economic and political strength.

"The proposed law, AB964, sponsored by Ken Corey (A Democrat from Orange County), to outlaw the Boycott and end the unionization of farm workers is making astonishing gains in the California Legislature. The Assembly Labor Relations Committee



CAESAR CHAVEZ

voted out the bill on June 24th. The swing vote was Alex Garcia. He joined with the growers to pass the bill out of committee. The bill is set now before the Ways and Means Committee of the Assembly. We must try to stop the bill at that point. The hearing before Ways and Means will be on July 7th. Caesar Chavez will hold a mass

mobilization rally at the State Capital on July 7th, at 8:00 A.M.

"We need everyone's support!"

COME TO SACRAMENTO ON JULY 7th TO SUPPORT THE FARM WORKERS!

ALL POWER TO THE PEOPLE!

## "SWEATING LIKE A NIGGER"



The brothers who work at Safeway have had it.

CONTINUED FROM PAGE 7

ployees on Warehouse conditions without union representation; (7) Any and all unsettled grievances which the company keeps postponing; (8) That any harassment, discipline of employees or law suits against the local be dropped; (9) That all casuals that took part in this issue be returned to their jobs without ANY form of harassment; (10) Refusal to negotiate House Rules; (11) Supervisor doing collective bargaining unit work (LeRoy Scholfield).

The raising of these issues not only affects the Black people that work there, but all the workers. If the management of Safeway can get away with such practices, particularly in regard to Black employees, it will do the same to the Chicano workers, to all the workers. The poor white workers will also live under the direct threat of their workers' rights. So all of them have joined together in this understanding and extended their work coffee break until these requests are satisfied.

One of the management personnel of this Safeway store, W.J. Thomson, Distribution Center Manager, wrote a letter to his superior regarding the racial slur uttered by Mitchell, "I will do everything in my power to see that that this sort of thing will not happen again." Mr. Thomson, the Black Community will see to that, for the power is not in your hands, but belongs to the People.

ALL POWER TO THE PEOPLE  
Richmond Branch, Black Panther Party



CUT HERE



# PETITION

## FOR CROSS SECTION OF COMMUNITY ON JURIES AND FOR PROBATION OR APPEAL BAIL BOND FOR BROTHER DAVID HILLIARD:

WE, THE UNDERSIGNED COMMUNITY PEOPLE, DO HEREBY PETITION THAT BROTHER DAVID HILLIARD, CHIEF OF STAFF OF THE BLACK PANTHER PARTY, PRESENTLY HELD BY ALAMEDA COUNTY AS A POLITICAL PRISONER, BE GRANTED HIS CONSTITUTIONAL RIGHT OF AN APPEAL BAILBOND OR PROBATION, PENDING APPEAL OF HIS CASE TO A HIGHER COURT.

THE U.S. CONSTITUTION STATES THAT JURIES SHALL REFLECT A CROSS-SECTION OF A COMMUNITY, OR A PEER GROUP. THERE WERE NO BLACK PEOPLE ON THE JURY IN THE CASE OF BROTHER DAVID HILLIARD, ALTHOUGH 38% OF THE OAKLAND COMMUNITY IS BLACK. FIVE BLACK PEOPLE SAT ON THE JURY IN THE RECENTLY DISMISSED CASE OF BOBBY SEALE AND ERICKA HUGGINS, EVEN THOUGH ONLY 9% OF THE NEW HAVEN COMMUNITY IS BLACK. THEREFORE, THE CASE OF DAVID HILLIARD, PARTICULARLY, CLEARLY POINTS OUT THE NEED TO HAVE PROPER REPRESENTATION ON JURIES THROUGHOUT THE COUNTRY.

IN THE LIGHT OF THESE FACTS, WE THEREFORE PETITION THAT DAVID HILLIARD BE GRANTED HIS CONSTITUTIONAL RIGHT OF AN APPEAL BAILBOND OR PROBATION, PENDING APPEAL OF HIS CASE TO A HIGHER COURT, AND THAT THE RE-TRIAL JURY REPRESENT A TRUE CROSS-SECTION OF THE COMMUNITY.

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RETURN ALL PETITIONS TO BLACK PANTHER PARTY CENTRAL HEADQUARTERS

1048 PERALTA STREET OAKLAND, CALIFORNIA 94706



HALLELUJAH! HALLELUJAH! HALLELUJAH! ALL POWER TO THE PEOPLE HALLELUJAH!



AMEN!